

The man to solitude accustomed long,
Perceives in every thing that lives a tongue;
Not animals alone, but shrubs and trees
Have speech for him, and understood with ease;
After long drought, when rains abundant fall,
He hears the herbs and flowers rejoicing all;
Knows what the freshness of their hue implies,
How glad they catch the largess of the skies;
But with precision nicer still, the mind
He scans of every locomotive kind.
Birds of all feather, beasts of every name,
That serve mankind, or shun them, mild or tame—
The looks and gestures of their griefs and fears
Have all articulation in his ears;
He spells them true by intuition's light,
And needs no glossary to set him right.

—COWPER.

A Tresspassing Brother.

BY V. M. REICHARD.

We have heard so much, many of us since we can remember, about dealing with an offender, that the famous 18th chapter of Matthew has become almost a household word. I hope the reader will pardon me for adding a few thoughts to the mass which has already surfeited so many of us. Read carefully verses 15, 16 and 17; they are the only ones bearing on this subject, in this much abused and misused chapter. I draw these conclusions:

1st. It is intended to reclaim if possible. 'If he will hear thee thou hast gained thy brother.' Not any intention evidently of making the erring come to a prescribed mark. It is not for our own sakes, but for the sake of the brother. It is our business to bear our burdens, but we dare not let the brother endanger his own existence; we must save him—not make him confess his fault to us but 'gain him.'

2nd. *It is entirely personal matter.* The first person singular is used in all instances except hearing the two or three, and hearing the church. Church as Christ used the word does not mean any ecclesiastical organization. No such organization existed at that time. Hence he could not mean an assemblage composed of Bishop, Elders, Deacons &c. All the best authorities agree as to the word church here used as not having this meaning; as used it is only an increase in numbers over the 'two or three.' 'Let him be to thee.' Does any man who has any idea of his mother tongue, and is honest pretend to make a church matter out of this rendering? 'Let him be to thee,' does not mean let him to the 'church,' or a dozen churches, or anything but the plain simple *thee*, the one individual, no more nor no less; and the man who takes up his brother's quarrel on the authority of this 17th verse, simply goes beyond Christ's teaching, no more nor no less. Christ never sanctioned any man's taking up another's quarrel and making it his own. A trespass against me is none of my brother A, or B's business except to try to effect a reconciliation. When we go beyond this we descend into church policies and those of us who have had some experience in either of the two great political parties know just how dirty politics may become. I repeat to make more forcible any disagreement I may have with my brother is entirely a personal matter between him and me. No one has any right to interfere except on solicitation and then only to try to affect a reconciliation. If this fail and my brother and I remain estranged and cannot be reconciled, no man has any right according to this 17th verse, to regard either one of us as a full brother.

3rd. *It is not a provision for church discipline.* Jesus Christ made no arrangements for such thing as discipline. If he had intended to do anything of that kind, is it not highly probable that He would have found chance to make Judas Iscariot feel the strong arm of the 'church.' Jesus said to Peter 'Strengthen thy brethren.' Look out brethren, Iron and Quinine are very strengthening but not every stomach will bear it. *Vox populi* is not always *Vox Dei*. If there was more attending strictly to our own business and less trying to get our brethren to heaven we would be better Christians, and have more time to 'strengthen our brethren.' I repeat anything like the 'church' disciplining a member by authority of this 17th verse shows a lack of appreciation of Christ's teaching. What business is it of yours or any one else's if my brother treats me badly, or won't pay me a just

debt; if I can stand it and treat him all right can't you?

Let us consider this seriously, as individuals. These three verses enjoin great responsibility. Let us gain our trespassing friends. Let us save them, and if we don't go to them, let us keep our mouths shut. If we have not the courage to go to a brother let us keep our mouths tight shut, and pray for strength to forgive, don't let us tell some one else. I have long since been sickened with this miserable telling a third party. I have had so much that I dread to hear a man or woman begin to say so and so said; it is a reproach to us all that this state of things exists. Speaking of Christ's advice about the way to settle a quarrel John Wesley says, 'If this be the way, in what land do the Christians live?' 'These things ought not to be.'

Inspiration of the Scriptures.

BY H. P. BRINKWORTH.

We have given a casual examination of the Gospels relative to the subject under consideration, and will now turn to the Epistolary writing of the Apostle of the Gentiles, and see what testimony we may gather there to sustain our theory. He says, 'the Jews as well as Gentiles were concluded under sin. On two little words occurring in 14th Psalm, on the word 'none' in 1st verse, and 'all' in the 3rd verse. Change these words and the Apostle's arguments are groundless. He teaches the equality of all men before God, and the freedom of this divine mode of saving, on the authority of a single emphatic word used by Joel—'Whosoever.' Look at Rom 10, 12 verses, no difference between Jew or Greek, for the same Lord is rich over all calling upon him. Now for the authority of that assertion, 'For Whosoever shall call upon the name of the Lord shall be saved.' Again, we call your attention to Gal. 3: 16, where he bases all on one letter, 'He saith not, and to seeds, as of many, but as of one, and to thy "seed" which is Christ.' There are two passages which give testimony to the divine authorship of the Old Testament, from the singular use of the word 'Scripture.' Read Rom. 9: 'For the Scripture saith unto Paraoth even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the earth.' Gal. 3: 8. 'The Scripture, foreseeing that God would justify the heathen through faith preached before the Gospel unto Abraham saying, 'In thee shall all nations be blessed.' Now these were the sayings of God, recording what was done by God, and attesting attributes alone belonging to God. Now notice Heb. 1: 5—'For unto which of the angels said he at any time, 'Thou art my Son.' Verse 8, 'But unto the Son, he saith,' 13v. In that he saith, a new covenant he hath made the first old. These are strong testimonies of divine inspiration, of the Old as well as the New.

Now there are passages which directly assert the inspiration of the Old Testament. 2 Pet. 1: 20. 'Knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost.' 2 Tim. 3: 15, 16, 'And that from a child thou hast known the Holy Scriptures, (apobrefous ta iera gramata) which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All Scripture is given by inspiration of God,' &c. Is not this conclusive testimony? and upon this we rest our claims, and if all Scripture is given by inspiration who of us could lift a puny arm of rebellion? Who could dare question the word of his Maker? Who to the potter should say, why hast thou formed me thus? And yet we meet those who dare question these things and the only consolation I receive in combating with these characters is, their profound ignorance of the word itself. Let those who oppose seek to prove by Scripture half what they think they know and the church here will receive them as converted sinners having sought for light and received it. But why this state of things? Why are men so given over to such belief? We answer emphatically—'Men love darkness rather than light, because their works are evil.' Many would come to a knowledge of the truth but their evil propensities over balance

the good, and thus on and on they are led till they are swallowed up in the vortex, the whirlpool of sensual and filthy literature to the utter exclusion of all that is pure or good, lofty or inspiring—Yea it is true, men love darkness rather than light, because their deeds are evil.

Elder DeBolt's Exhortations.

Rev. DeBolt at the Brethren church last night finished his exhortation to the church members, and to-night will, as he graphically put it, drop over on the sinners' side of the question through 'Justification,' which will be the subject. 'Wherefore laying aside all malice' was the foundation of last night's discourse. There are characteristics of God in man, and characteristics of the devil; the passion of malice in the heart shows characteristics of Satan. How do you know you are a Christian? by the characteristics of God pervading your conduct and life, by this are you measured. The man who steals, who lies, the church member who goes to the house of God on Sunday, and on Monday morning hang his religion up with his coat, who slips his fingers along the brass nail heads on his counter and shortens up the yards of dry goods. The man who forgets to measure his groceries by the measure of Godliness, will be weighed and found wanting of that which fills the measure of Christian life. Falseness in weight, measure or language are characteristic of the devil, and are never mistaken by the most ignorant for characteristics of godliness.

What is guile? Why, it is a characteristic we make use of in defrauding our neighbor. Trying always to hide under the cloak of sanctification all the weakness and wickedness of sinful practices. Guile enables them to go to church every Sunday, sit in the pew (which is always paid for), and looking up in the preacher's face, 'Amen,' characteristics of counterfeit Christianity. The hypocrite of the Bible. Did you ever see a professor of religion go about with a long face, with the corners of his mouth drawn down, who wouldn't smile for a farm; who is terribly shocked at the laugh of the young? Look out for that man in a trade. I don't believe in that kind of sanctification. The true Christian is, as he ought to be, always happy. If he stood on the step of the scaffold with eternity within a moment's distance and a brother offered to take his place and set him free, would he go out in the world with an unsmiling face?

Envy! That, he went on to say, is the feeling with which everybody not possessing the grace of God in their hearts looks upon the success and prosperity of their neighbors. A woman feels this while compelled to wear a plush, while her sister wears a seal-skin cloak, and—oh my! preachers get envious sometimes too, because they look way up to the pinnacle of fame and see a Talmage, a Spurgeon, a Moody, or a Sam Jones, and can never hope to reach that point of earthly greatness, in a heavenly cause. They don't care sometimes whether they get all their members to heaven or not, just so they get the biggest number into their church, and all pay their dues and keep out of the penitentiary. There are, said he, enough professing Christians in the United States to put down every wickedness, and wipe out every grogshop and hell-hole, if they were only practicing Christians. If, he said, remarking the tendency of people to shirk paying for what they receive, I hate the class of Christians, who always receive like a sponge, but never give unless they are squeezed. From gossiping, the speaker said, comes three fourths of all the troubles, sorrows and conflicts of life. If it were only possible for everybody to hold their tongues, to never speak evil of each other, to find on all occasions a good word for even the lowest—there is no human being, low and degraded as he may be, but within him may be found something to speak well of. Jesus, in all His life, was never known to speak evil; be you followers of him. May God help you to strew roses on thorns. Make life sweet to all; make yourself happy.—From the South Bend Tribune, March 1st.

No life is so safe as to avoid all slips and defection; but the really good one has a quick and certain power of recuperation.—UNITED PRESBYTERIAN.